

Thursday: The Great Prophecy. Matt. 24: 1-51.

Friday: (1) The Ten Virgins. Matt. 25: 1-13. (2) The Talents. Matt. 25: 14-30. (3) The Coming Feast. Luke 22: 7-13.

Saturday: (1) The Kingship of Service. Luke 22: 24-30. (2) The Foot-Washing. John 13: 1-17.

Sunday: (1) The Traitor Indicated. Jno. 13: 18-30. (2) The Sorrowful Imitation. Luke 22: 31-38. (3) The Supper. Luke 22: 14-18. (4) The Eucharist. Matt. 26: 26-29.

THE LORD'S CHASTENING

"For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth."

How much false comfort where comfort should not have been, has been given by a wrong interpretation of these lines. Grave this sentence on your heart and keep it for all time. There is no suffering, no chastening, no scourging, no punishment where there has been no sin.

Do not look upon yourself as a martyr or a specially beloved child of God because you have had sore trials. Look upon yourself rather as a sinner whom God is graciously helping on his way.

A wise physician says: "Be thankful that you have that headache. It is kind nature's danger signal that something is wrong. The thing to do is not to deplore the headache, but look for the lurking disease. How would it be if nature allowed us to go on our pleasant way without a pang until suddenly an incurable weakness, brought on by careless living lands us on the brink of the grave."

So it is with sufferings of the higher self. Yes, it is true the Lord scourgeth his children; but it is not for pleasure in their pain, or any good that pain in itself can work; but because the divine laws have been broken, and he would have us remember the evil thro the suffering. As punishment in an earthly family is not for revenge, but for the reformation and good of the wrong-doer, so it is in our Father's family. No one is more grievously scourged because he comes to Christ.

The world carries a heavier burden than the Child of God. We have been talking and singing about the Christian's crosses so long that we have rather forgotten that there are any others. As we daily give less cause for scourging, so our punishment grows less until we are ready to step into the perfect liberty of God's kingdom.

But, ah! the suffering of that one who will not heed the restraining hand, who drown the first whispers of remorse in yet deeper sins. There is no liberty, and so no heaven for him until he turns from his sins, for death does not change us. It is no transformation of the soul, but only a continued growth toward the things we already love and strive for. "Seek and ye shall find," said Christ, and it is true, whether of good or evil. The thing we set our hearts on supremely we achieve. If it is the things of earth they are ours, and the leanness comes

into our souls; but if the heart's desire and struggle is for the kingdom of heaven, that too is ours, and we know before we leave earth what heaven is like, and as God gives the best to his children, behold, "all these things are added unto you."—*ScL.*

The Mission Field

Pledges to Washington City Church Fund	
Meyersdale S. S. C. E., per Mrs. J.	
H. Knepper,	\$ 10 00
Previously reported,	463 53
Total,	\$ 473 53
	W. M. LYON.

WASHINGTON CITY ECHOES

We are now located at 116 Fourth St., S. E., only one square from the hall where our regular Sunday services are held. Why did we "move?" I assure you it was not because we like the business, no indeed, for it is "perfectly dreadful," as we hear people say sometimes. But it was a matter of real compulsion. Our landlord had to have the house we lived in for his own home. Well, when "moving time" comes again, especially in Washington, I hope it will not be in "dog-days." But now since it is over we feel better because we are more favorably situated in every way. Our rent is higher but we hope to be able to rent out one or two rooms and thus reduce our expenses.

But this moving has its spiritual counterpart. Here we have no continuing city; many stop here and of them it can not be said that they "seek one to come."

Then did you never notice that often our richest blessings come to us, not because we voluntarily choose them, but are they not rather almost forced upon us, just like we were forced to move? Brother, sister, does not this seem to be true in your experience? Did you never fight against anything which afterward proved to be a great blessing to you? And how true is this of the church. It is so easy to get set in our ways so that we oppose all that does not correspond with our old, established views. Have you never known church people to oppose Sunday-schools, high schools, Bible schools, missions, salaried ministry, etc., and afterward see those very same people meekly submit to all of those things—have them actually forced upon themselves?

Brethren, let us "move" whenever we can better ourselves. If I understand it, this is what the Brethren church stands for. It may cost us quite a good deal to move, especially if it is in dog-days and you have to pass through the furnace, but it is always worth more than its cost.

But it was not my intention thus to develop my subject, and yet I must not close without dropping this one thought. In moving as well as in other things, "many hands make light work;" if only all would "pitch in" and do something, how much easier it would be, instead of so many stand-

ing around ready to criticise those who are trying to do something. Sorry to say that this is too often true at our conferences. The Lord grant that it may not be so at our coming conference. They will be there, I mean those that criticise and growl and complain, yes, they are sure to be there, but let us hope and pray that their number may grow "beautifully less." We have an old minister in this city who has been on the superannuated list for years, but he tells me that he always gets lots to do, plenty of appointments to fill during "dog-days;" these old superannuated fellows are in great demand then while the latest, up-to-date clericals are spending their vacation at the seaside or among the mountains. Now there is work for all among us not only during dog-days, but 365 days in the year. The time to retire is when you change worlds, not before. Superannuation need not be this side the grave. By this I mean simply to say that there is no time nor place for idlers in God's vineyard. So, putting it in the common way, let us all get a "move" on us, and keep it on, not simply during conference season, but the year through; be hustlers, and just see what wonderful results will obtain even before the year 1899 shall be here. In order to do this but one thing is necessary, get out of the old, self-life and step into the larger Christ-life, the more abundant life, the only real life here and hereafter. Give the Holy Spirit full right of way and let Him come in and then we will "occupy till He come."

In my last I wrote you concerning a "prospective box" coming from sister Emma Vannlear and a few others at Good's Mills, Va. Well, it arrived O. K. since then and contained some of the good things of life to cheer us on our way, not only doing the outer man good, but the inner man as well, because we feel sure it was all done in His name. The Lord richly bless each donor!

W. M. LYON.

MISSION CAUSE

This paper was read at the Kos. Co., Association, Sidney, Ind., by Maud Minear.

All men are under the law of God.

The penalty of God's law is death, which is in its own nature endless, so a being having once incurred the penalty, can never be saved, except it be by pardon, which remits such penalty.

Death was the penal sanction of the first precept given to man; as when God said to Adam, "In the day thou eatest thereof, thou shalt surely die."

The law of God was violated by universal humanity in the person of Adam, for he was the whole of humanity when he committed the offence by which "judgment came upon all men to condemnation."

With judgment resting upon all men to condemnation, on account of Adam's sin, none of the race could be saved until that one sin was atoned.

Men had nothing to present, as an atonement, or to render to divine justice as a redemption price, on which the law had not a